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621Hickiwan

Hickiwan (With Stoa Pitk)
Hotason Vo (Charco 27)
Faka
Schuchuli (Gunsight)
Vaya Chin
Ventana

Pisinimo

Pisinimo **
Santa Cruz
Tahak Hotonok (San Simon or Tracy's)

Sells

Cowlic
Gu Oidak ** (Big Fields)
Nolia (Nolic)
San Luis
Sells **

Schuk Toak

Chiawuli Tak (Presnal Village)
Navaza Nakya (Crow Hange)
Pan Tak (Coyote Sits)
Sil Nakya (Saddle Hange)
Viopuli (San Pedro)

Sif Oidak

Anegam
Chulchu **
Gu Komelik
Fobatk
Viava Vo

Reservation Centers. Sells and Santa Rosa are by far the most important villages. Located at Sells is the tribal government, agency offices and supply buildings of the Bureau of Indian Affairs, and a Public Health Service hospital, along with seven commercial establishments. It is the Papago "capital", the center of all tribal political activities and a great deal of the economic activities

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[20] on the reservation. Indian residents of Sells on the whole, seem to be well aware of events occurring beyond the borders of the reservation.

[166] Surprisingly, there is no real community organization. This is probably due to the cosmopolitan nature of Sells with residents having moved there from all parts of the reservation. The organizations which do exist revolve around voluntary associations, churches and cliques.

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[464] Residents of Sells have garden plots and some are cattle growers, but their main source of income is from salaries and wages, with the majority working for the Bureau of Indian Affairs, the Public Health Service, and the Papago Tribe.

● [368] Santa Rosa is not as large as Sells, nor does it have many of its characteristics. There is a community building, a government school, a government health center, a church, and a trading post with gasoline pumps. The community building is used for meetings which are held to plan ceremonies and various village projects. There are also many voluntary associations, all patterned after similar Anglo associations, such as a Woman's Club, an Athletic Club, and a Boy Scout troop.

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[178] The Gu Achi District Council meets in the community building and all political activity of the district is centered here. Santa Rosa, however, in spite of progressive tendencies, contains some of the most traditional elements of Papago culture found on the Reservation.

In an earlier day, reservation residence required an adjustment to a desert environment. This being the case, towns were always near a source of water and near acceptable pasture and flood water farm land. At the present time, with wage work becoming increasingly important, in fact essential to the great majority of Indians during some period of the year, residence near a source of wage work is also important.

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Another change in Papago life has also been noted. As recently as thirty or forty years ago community needs were simple and most Papago villages were self-sufficient. Today this is true only for Sells. Other villages look elsewhere for one or another of the essential community services: shopping, education, health services, religion, government, and the like. These needs are met in a slightly different fashion in each of the nine districts.

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Baboquivari District. Although the districts -- as political subdivisions of the main reservation -- were established in 1937, long after the founding of most villages, certain internal district relationships have been built through time which are now important. In Baboquivari district Topawa serves as the voting place in tribal and district elections. It is also the center for the education of Catholic youngsters, and is the ceremonial center for Catholic activities throughout the reservation. Native ceremonial activities and traditional folk medicine centers

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Native

634 Ceremonial activities and traditional folk medicine centers
 621 around Supai Oidak (Cold Fields), probably the most internally
 628 cohesive village in the district. The outside orientation of
 368 villagers in this district is towards Sells. The southern-
 [198] most village in the district, Choullo, contains three or four
 families who are oriented toward activities in San Miguel of
 Chukut Kuk district.

[166] Chukut Kuk District. This district shares its
 southern border with Mexico and traditionally the orientation
 of its villagers has been in that direction. Today, however,
 they join with villagers in Baboquivari District in sending
 their children either to Sells to the public school, or to
 Topawa to the Catholic Mission School. Villagers vote in
 Vamori and shop in Sells or Tucson. Many of the villagers
 in San Miguel, Vamori and the settlement of Teoclate have
 temporary homes in these villages and thus spend most of
 their time living in Sells where they work for wages. Often-
 times the "temporary" residence in Sells is in fact the
 "permanent" one.

Gu Achi District. Santa Rosa is the dominant town
 and provides medical and commercial services to residents
 throughout the area. It is also the seat of political acti-
 vity of the district.

[366] Gu Vo District. People in this district send their
 children to Gu Vo school. They commonly do their shopping in
 one of three places, either in Pisinimo, at the "Y" Store
 near Ajo, or in Ajo proper. Almost twenty per cent of the

Almost Twenty Per cent of the wage work carried on by men of Gu Vo is in the mines of Ajo. Medical services are sought in Sells or Ajo. Folk medicine is sought in the village of Ali Chuk (Manager's Dam). This village also has a reputation throughout the district as being a ceremonial center. Ali Chuk, with its irrigation, is quite autonomous and is oriented toward Mexico. Priests, residing in Pisimino, make regular visits to both Gu Vo and Ali Chuk villages.

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Hickiwan District. The villagers of Kaka, Ventana and Vaya Chin commonly associate. (They have the only cattle association in the district). Vaya Chin contains a BIA school where children from throughout the district attend. People at "this end" use the telephones in either Ventana (at Joe Thomas' house) or at the BIA school. They frequently shop, however, at the general store in Santa Rosa. Medical needs are cared for also at Santa Rosa clinic or by the medicine man in Vaya Chin.

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The villagers of Notason Ve (Charco #27), and Schuchuli (Gunsight) participate in political and ceremonial activities with Hickiwan. They commonly go to Covered Wells or to the "Y" near Ajo to shop.

Pisimino District. Villagers of this district have a great many of the educational, political and commercial needs taken care of by the village of Pisimino itself. The trader at San Simon (Wahak Notonak) provides a "pick-up" store for district residents who work in Sells. Pisimino has

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a store, a school, and a resident priest. In addition it is the voting place for the district.

Schuk Toak District. Here there is no dominant village. People living in Sil Nakya (Saddle Hanging) send their children to Santa Rosa Ranch (Schuchk) or to Sells to school. They have their fields, however, outside the district at Gu Achi. They also have close relatives living at Comobabi during the colder seasons. Comobabi is vacant part of the year. One family in Sil Nakya gets a regular income from wage work done at Kitt Peak. People here commonly go to Sells for medical services, but two medicine men take care of those who want more traditional services. Havans Nakya (Crow Hanging) and Santa Rosa Ranch (Schuchk) are closely associated. Perhaps the foremost medicine man on the reservation lives in Havans Nakya. People in this district shop in Sells; their political center as well as their educational center is Santa Rosa Ranch (Schuchk) -- a non-village location. San Pedro (Viopuli) and Pan Tak (Coyote Site) have trophies from the same medicine basket. People in the two villages are closely related and they cooperate during fiestas. Chisawuli Tak (Fresnal Village), however, is quite by itself. It seems to be a "bedroom community" for people who work at Sells, yet one section of Fresnal Village is very traditional in respect to subsistence farming, beliefs, and house type.

In summary, Schuk Toak district is represented by relatively autonomous settlements. These near the Tucson-Sells highway (San Pedro,

Pan Tak, Havara Nakya and Chiawuli Tak and Sohuchk) go elsewhere for wage work, mostly to Kitt Peak and Sells. Those villages away from the highway in the mountains (Sill Nakya, Comobabi) maintain the old pattern of cattle raising and subsistence farming and are oriented toward Santa Rosa.

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Sells District. This district has not been studied carefully, but it would not be inaccurate to say that Sells dominates every other location in providing major services, except that of native ceremonialism at Gu Oidak (Big Fields). Catholic children go to Topawa to school; Protestants go to the Public School in Sells.

Sif Oidak District. This district seems to be losing many of its residents. A recent visit to Kohatk (August, 1963) revealed many houses in disrepair and abandoned. Only six families were still living there. Chuichu also, with the closing of the school several years ago, has lost some of its importance and population. Anagam is the political seat of the district and perhaps the most "traditional".

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Non-Village Settlements. Under another definition, perhaps eight additional settlements on the Papago Reservation would be classified as villages. They are listed and described below.

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Choulie (Babcouivari District). This village has no public building at all. It is spread over an area of some two-and-a-half miles, thus people nearest San Miguel orient